ספר זכרון

THE

JEWISH CHRONICLE

(NEW SERIES).

בטח בה' ועשה טוב " Trust to God, and do what is right." Psalms.

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THE POLISH INSURRECTION.

THE public journals are at this moment full of accounts of the Polish insurrection. Late events have sufficiently proved that it was not a mere report or a mere suspicion, but a preconcerted, well-organised rebellion, which, though it could never have succeeded in attaining its essential object, might have plunged peaceable and loyal subjects into deep misery; for the prevention of which we have therefore to thank God and the authorities. Whoever is acquainted with the Polish character, whoever has observed the convulsive nature of that people, whoever has witnessed their painful struggle in the last moments of life, must admit that these bold people are prepared for actions the most daring, for exploits the most chimerical, for the execution of plans from which every sensible man must shrink back with horror. The Jews in Poland, although subject in former times to mild treatment—mild in proportion to the spirit of the middle ages—gradually lost many of their privileges; and the Polish rulers never thought, to the last of their career, of ameliorating the condition of the Jews. At all periods, even in the memorable 1831, the Jews were discarded, and kept down in the lowest degree of humiliation. No wonder, then, that the Jews in the Duchy of Posen, thoroughly animated with *German* feeling, entirely threw themselves on the Prussian government, which, after all, presents them, step by step, with the benefits of a more free and legitimate constitution, and gradually introduces them into civil society. No wonder then that the Jews were classed by the Poles among the Germans, and entirely assimilated to them—an assimilation which the Jews never shrunk from openly avowing, and which, notwithstanding their sympathy for the Polish nation, which every cultivated mind must feel, was no more than natural. The plans of the insurgents were therefore directed not less against the Jews than against the Germans, and had they anywhere succeeded in realizing these plans, the first achievement would have been a slaughter among the Jews. At the commencement of this insurrection the greatest anxiety prevailed, not so much among the Israelites in the large towns as in the country villages, wherever a mass of insurgents had thrown themselves and raised the standard of rebellion. Thanks, then, to the judicious and energetic measures of the government, which maintained peace and safety.—*Allgemeine Zeitung des Judenthums.*

According to an account in the German " Allgemeine Zeitung," however, the provisional government established at Cracow during the present insurrection endeavoured to conciliate the Jews, by the Dictator offering equality and rights, and full fraternization, to all Jews who would join their standard. The same paper informs us " that the Chief Rabbi of Cracow had been called to an interview with Skarzinsky, the insurgent Minister of War, who had embraced him, excited him to an active co-operation in the work of freedom, and then sent him back to his dwelling with a guard of honour and a military band. It was expected that this manifestation would secure to the insurgents much aid both in men and in money." From the correct estimate, however, which our Jewish contemporary forms of the character of the Polish Jews, we look with suspicion on the accounts reporting the participation of our co-religionists (however oppressed they are by the Austrian and Russian governments) in the present revolutionary movement.

CEREMONY OF LAYING THE FIRST STONE OF THE JEWS' ORPHAN ASYLUM.

On Tuesday, the 10th inst., the ceremony of laying the first stone of this very excellent charity was performed in the Tenter Ground, Goodman's Fields, where the building is to be erected. The Rev. the Chief Rabbi arrived at the present temporary asylum about one o'clock, P. M., accompanied by Frederick Hart, Esq., President of the Institution, in that gentleman's carriage.

Among the company present, were the Revs. A. Levy, J. Levy, and L. Barnett (Dayanim of the German Synagogues); the Revs. D. Meldola and A. Haliva (Dayanim of the Portuguese Synagogue); and the Rev. H. A. Henry (Minister of the Western Synagogue, St. Alban's Place); Lawrence Phillips, Esq. (Chairman of Building Committee); A. L. Moses, Esq.; Henry Moses, Esq. (V. P.); Samuel Moses, Esq. (*Treasurer*); Joseph Joseph, Esq.; Isaac B. Elkin, Esq.; Sampson Samuel, Esq.; John Dias, Esq. (the indefatigable Honorary Secretary); Isaac Lyon, Esq. (to whom the charity is under deep obligation); D. Moses, Esq.; Joseph Sebag, Esq., &c., &c.

Refreshments were partaken of by the Company; and the Chief Rabbi, arm in arm with the worthy President, preceded by the various Honorary Officers, bearing their wands of office, and accompanied by the ecclesiastical authorities present, proceeded to the building, the children of the Institution chanting the 22nd Psalm.

The nature and object of the charity having been explained, the trowel, which was of silver, and especially manufactured for the occasion, was handed to the Chief Rabbi by A. L. Moses, Esq., the gentleman by whose munificent gift of £2100 the charity is indebted for its present improved position. The ceremony usual on such interesting occasions having been gone through, the Chief Rabbi delivered an address in English, having first apologised for the feeble manner in which (not being a native of this country) he could express himself. In the course of his remarks, he said,—" This charity owes its origin to a few poor and humble men, who, at a time of great and desolating calamity, nobly stepped forward, and, after the toils of the day were over, gave their time and their mites towards the succour of helpless orphans, who, but for their philanthropy, would have been compelled to wander in the streets, destitute of food or home. A work thus gloriously begun," said the Rev. Dr., "and which redounds to the honour of all concerned, is this day nobly consummated by the philanthropist, A. L. Moses, Esq., by whose benevolence this asylum for orphans is in course of erection;" and after paying a well-earned tribute of respect to the Committee of Management, and offering up a fervent and eloquent prayer to the God of Israel, for the prosperity of the Institution, the Chief Rabbi concluded amidst the cheers of the assembled multitude.

The President next addressed the meeting. He also traced the charity from its rise and progress to its present position; and added his thanks to those of the Chief Rabbi, to all who had had a hand in rearing such a noble Institution, shewing what honesty of purpose, combined with perseverance, could effect; "but," said Mr. H., "if there is one blessing more than another which this Institution bestows, it is that of education, by which its helpless inmates are taught to be useful members of society. May the example which has been laid before us cause us to emulate such conduct; and may" said the President, in conclusion, "this building, now so nobly endowed by A. L. Moses, Esq., ever be prosperous, and an honour to our nation" (cheers). At the conclusion of the address, the orphans sang the 112th Psalm; and the Rev. the Chief Rabbi, arm in arm with the respected President, returned to the present temporary asylum, and left, as he had arrived, in the latter gentleman's carriage.

The following inscription was on a brass plate, which was enclosed in the stone. "This plate records the ceremony of laying the first stone of the Jews' Orphan Asylum, by the Rev. Dr. Nathan Marcus Adler, Chief Rabbi of the Jews in Great Britain; which building was the endowment of Abraham Lyon Moses, Esq., in memory of his late Wife, Abigail Moses; 10th March, 5606—1846, in the ninth year of the reign of Queen Victoria. Frederick Hart, Esq., President; Lawrence Phillips, Esq., Chairman of the Building Committee. John Davies, Esq., Architect; Richard Ashby, Builder." The inscription on the trowel was to the like effect.

Invitations had, we understood, been forwarded to various distinguished personages, and also to the gentlemen forming the Board of Deputies of British Jews. Among the ladies whose presence had been solicited was that of the illustrious philanthropist, the Queen Dowager, the Royal Patroness of the Institution, from whom the following reply was received,—

Witley Court, March 9th.

Sir,—I am commanded by the Queen Dowager to acquaint you, that Her Majesty's absence from town will prevent the possibility of Her being present at the ceremony of laying the first stone of the Jews' Orphan Asylum, on Tuesday next.

I have the honour to be,
Your obedient Servant,
William Ashley.

The Secretary,
Jews' Orphan Asylum.

Since the foregoing was in type, the following answer has been received from Her Royal Highness the Duchess of Kent, another royal and benevolent Patroness of the Institution.

"Colonel Sir George Cooper is commanded by the Duchess of Kent to convey the expression of Her Royal Highness's thanks to the Committee for conducting the erection of the new building of the Jews' Orphan Asylum for their attention, but Her Royal Highness regrets that it will not be in her power to witness the ceremony of laying the first stone.

"Clarence House, March 9th, 1846.

"A. Saqui, Esq., Sec. of the Jews' Orphan Asylum."

Among the donors towards the building, we notice J. Glitsenstein, Esq., 10 guineas, and Isaac Symons, Esq., Plymouth, 10 guineas.

PRAYERS FOR THE RUSSIAN JEWS

AT THE WEST LONDON SYNAGOGUE OF BRITISH JEWS.

The sermon preached by the Rev. D. W. Marks, on Sabbath, March 7, on the festival of Purim, contained many passages relative to the sufferings of our afflicted co-religionists in Russia at the present time. "Throughout Germany," observed the preacher, "the cause of the Russian Jews has been warmly espoused; this congregation has also manifested their sympathy, and chief of all, one of our countrymen, high in station and great in influence, has nobly undertaken a mission to St. Petersburg for the same benevolent purpose which induced him on a former memorable occasion to proceed to Damascus.

Brethren, we are in the house of God, where the truth must be spoken. It were, indeed, to be wished, that he who is ever ready to succour his brethren abroad, persecuted for the sake of conscience, had not lent his powerful influence to the persecution of his co-religionists at home. But with this remark (a homage which truth demands) we dismiss from our minds every consideration of a personal nature (as far as relates to our congregation), and appreciating the pure philanthropy which has prompted Sir Moses Montefiore to plead the cause of the Russian Jews at the throne of Nicholas, we express with feelings of the liveliest gratitude our high sense of the obligation which he has conferred upon the whole Jewish community. Most sincerely do we unite with our brethren at large in imploring Almighty God to be with the benevolent advocate, to prosper his journey, to permit him to accomplish the object which he, in common with every good man, has so much at heart; and to suffer him and the companions of his voyage to return again to our shores in safety, in health, and in peace. At the conclusion of the sermon, the preacher offered up the following prayer:—

יי אלהים · מפילים אנחנו תחנונינו לפניך׃ בעד שארית עמך
שה פזורה ישראל הנפוצים כצאן אובדת בארץ צפון · הנאנחים
והנאנקים ביד צר ואפס כוחם בלחץ אויב ושבט עברתו ·
השקיפה ממעון קדשך על מצוקתם ושמע צקון לחשם ביום
צרה ותוכחה ונאצה כי אפפו עליהם רעות רבות וְנֻתַּן למשיסה
יעקב וישראל לבזזים · אהה ה׳ אלהים אתה קצפת עלינו כי
לא שמענו בקולך ולאמים יהגו ריק להדיח אתנו מעבודתך ·
נודך ה׳ כי אנפת בנו ותושיענו וננשק את שבט מוסרך כי
אתה ה׳ אבינו. אתה ידענו ה׳ כי לעולם לא תפר בריתך אתנו
וגם ישראל נצח לא ישקר ולא יכזב באמונתך כי נלך במו אש
נחזיק בך ולא נרפך ובבוא מים עד נפשנו עוד נבטח בחסדך
ואמתך · היית מעולם מושיע ישראל לעתות בצרה · ואם על
חטאתינו אל מסתתר אתה הנך תמיד משגיח עלינו מזבול
קדשך · הקיצה ה׳ להורות תועים בדרך וידעו גוים כי עליך
נשא חרפה כסתה כלמה פנינו · החישה ה׳ לפקד כל בני אדם
בחסדך · העבר ממשלת זדון ותמלא הארץ דעה צדקה וחסד ·
יודוך עמים אלהים יודוך עמים כלם אמן :

TRANSLATION.

Almighty God, most fervently do we pour out our supplications before Thee, on behalf of our suffering brethren, the scattered sheep of Israel in the Russian Empire, who are sighing and groaning under the hand of the oppressor, and whose strength is fast sinking because of the cruel adversary and the instrument of his wrath.

Look down, Lord, from thy holy habitation, on the sorrows of our brethren, and be graciously attentive to their agonising cry at this time of sorrow and persecution; for many troubles have hedged them about, and Jacob has become a prey, and Israel is in the hand of the spoiler.

Verily, Lord, Thou hast been displeased with us, because we have not hearkened to Thy voice, and nations have imagined the vain purpose of driving us away from Thy worship. Yet will we praise Thee, O God! for though Thou hast been angry with us, Thou wilt save us; therefore will we embrace Thy chastising rod, for still, Lord, still Thou art our heavenly Father.

We know, Lord, that Thou wilt never break Thy covenant with us; and never will Israel prove false to her creed. Though we should pass through the flames, we would still cling to Thee; and though the floods should overwhelm us, yet would we confide in Thy loving-kindness and truth. Thou hast been the Saviour of Israel in all times of danger and trouble; and although, O God, Thou mayest conceal Thyself because of our sins, still Thy providential eye is ever directed towards us from Thy awful habitation.

Awake, O Lord, lead persecuting man in the path of toleration, and let nations know that for Thy holy faith we have suffered reproach, for Thy immutable law we have borne insult and contumely. Be pleased to visit speedily all the human race with Thy loving-kindness; uproot the dominion of tyranny, and fill the earth with knowledge, charity, and love. Then shall all nations praise Thee. O God, all people shall give glory to Thee evermore. Amen.

POLYTECHNIC INSTITUTION, BIRMINGHAM.

Dr. Raphall's Lectures.

On Tuesday evening, the 10th ult., Dr. Raphall delivered his fourth lecture "On Geography," before the members of the Polytechnic Institution. The subject for the evening was "the Statistics of Germany," and the room was well filled by a highly respectable audience. After briefly recapitulating the leading points of his last discourse, the lecturer stated that Germany contained a population of thirty-two millions, or 132 souls to the square mile, and was inhabited by two distinct races, the Teutonic and the Sclavonic. That the latter, to the number of about five millions, inhabited the east of Germany, Lusatia, Bohemia, and Moravia, while all the land west of the Elbe, between the sea and the Alps, was inhabited by Germans. That in mental cultivation, as well as in the higher appliances of civilisation, the Sclavonic race was not equal to the Teutonic, of the national character of whom he drew a most pleasing picture. He said, that although among the Germans we did not find that perfect nationality which distinguished the French, because the early division into distinct states, with conflicting interests, had created among the Germans a strong local patriotism, so that the Austrian, the Bavarian, the Prussian, and the Saxon prevailed over the purely German, yet there were some great natural features, some traits of national character, in which all the tribes of Germany agreed. Their character formed a happy medium, blending the cold stern strength of the north with the warm and soft imaginativeness of the south. Thus the German combines daring with discretion, great depth of feeling with greater profundity and vigour of thought, an insatiable thirst for knowledge in the abstract, with a marked indifference to any practical good that is to result from it. He is fonder of speculation than of action, more desirous of possessing the means than of attaining the end; because in speculation he is fearless and adventurous, while in action he is timid and hesitating. That he is more liable to be influenced by opinions than by interests, preferring the right to the expedient, and carrying into every relation of life that sincerity and integrity which contrasts so favourably with his more supple but less high-spirited neighbours to the south and west. With an active mind, and a narrow scope for the exercise of its powers; with strong love of liberty, yet submissive to authority from habit as well as from reflection, it is only when his high feelings of honour, or his intense love of truth has been seriously aggrieved, that the sterner energies of his nature burst forth, and then his boldness of thought gives birth to equal boldness of action. That the world had twice witnessed the prodigies of German might when thoroughly aroused, at the time of the Reformation, and at the downfall of Napoleon; and the German had thus proved, that, though generally calm, he was capable of great energy; though generally apathetic, he was capable of great exertion; though generally hesitating, he was capable of great activity and of the most enduring fortitude. That his great powers of imagination and of reflection rendered him prone to, and fond of, metaphysical abstractions, so that he is ever more occupied with that which ought to be, than that which is. Accordingly, the German is the great discoverer of first principles in science, the abstract reasoner in philosophy, the indefatigable searcher in Archæology, the discriminating investigator of history, but not at all the shrewd and pushing man of business, who turns his knowledge to the best possible account. Thus he stands in the midst of the nations of Europe, not so vain and restless as the Frenchman—not so supple and effeminate as theTransalpine—not so rude yet cringing as the Russian—not so haughty and all-absorbed by material interests as the Englishman, but conscious of his powers, of his dignity, and of his national importance, placed as he is in the centre of Europe, and forming the strong bulwark that repels alike the turbulent ambition of the west and the encroaching rapacity of the east. The lecturer next entered into a description of the climate of Germany and its productions, animal, vegetable, and mineral, in each of which it is superior to France. The abundance of cattle in Germany offered great facilities to the provision trade, which within the last few years had received a great impulse owing to the alteration of the English tariff. The cultivation of the vine in Germany was not so general as in France. The best German vines were raised in the Rheingau, and were first planted by the Emperor Charlemagne, who resided at a palace at Ingelheim, on the Rhine, and noticed that the snow of the hills on the opposite or right bank of the river melted much sooner than anywhere else in the vicinity. The lecturer also gave a graphic description of the immense rafts, which, like floating islands, carry the timber felled in the forests of western Germany down the Rhine to Holland. Dr. Raphall next entered into an examination of the commerce and manufactures of Germany, from the days of the Hanse to the establishment of the Zollverein, or Custom-house League, respecting the origin, nature, and present state of which he gave some interesting particulars; and after having spoken of the various governments established in Germany, their revenues and force, and the nature of the Confederation, which, little adapted for aggression, is all powerful for defence, and therefore the natural ally of Great Britain, he concluded a highly instructive and entertaining discourse amidst the loud and well-merited applause of his hearers. The next Lecture will be on Sweden, Norway, and Denmark.—*Aris's Birmingham Gazette*.

FOREIGN INTELLIGENCE.

Smyrna.—A charitable institution exists at Smyrna, of which a correspondent to "The Gates of the East" (No. 2) gives a very interesting description. It has for its object the distribution of clothing to the poor on the first of the month of Tebeth, annually; the distribution takes place at the Synagogue, which appears to be especially fitted up for this ceremony. The Rabbins of the various congregations exercise their oratorical skill, their authority and example, in furtherance of this charity. The whole proceeding, as witnessed by a stranger on the first of Tebeth this year, caused so pleasing an effect on the gentleman from whose letter we copy this intelligence, that he concludes with the words אשרי עין ראתה כל אלה "happy the eyes that see all these." We notice in the "Gates of the East" that the governor of Smyrna has just decreed, that from the 17th January of this year, the paper money (*bons*), hitherto almost the sole trading medium known at Smyrna, be put out of currency, and that specie alone shall henceforward be considered a legal tender. The "Gates of the East" contains an article on the Reform Movement among the Jews of Berlin, as made known in the East by the French paper "l' Impartiel" of Smyrna. The Editor of the "Gates of the East" wishes the Berlin Reformers success, provided their intention be not to touch the Law of Moses, nor to deviate from the teachings of the Rabbies, neither to the right nor to the left. It appears from this, that the necessity for *a* reform *is* acknowledged even at Smyrna!

Newport, Rhode Island, U. S.—It is not generally known, that at the above city, there is a handsome Synagogue, and an extensive burial ground, although not a Jew resides in the state. This may surprise our readers, but is, nevertheless, true. Some eighty years since, Newport was a large place for commercial pursuits; the Jews, then residing there, were a wealthy and highly respected body; but New York, having taken the lead, is now the emporium; and the original settlers having gone to their resting-place, their descendants are living in New York, New Orleans, and Boston. We understand that the synagogue is well endowed, the State being its protector. It is kept sacred, in the hope that the Jews will again make Newport their residence, and give a zest to the town, which, the inhabitants say, lost its usefulness, when the Hebrews left.—*From our own Correspondent.*

New York.—Our correspondent informs us that the foundation stone of the new synagogue, under the pastoral care of the Rev. S. M. Isaacs, will be laid, with more than the usual ceremony, on the 2nd of April next. The governor of the State, the Mayor and Corporation, and a number of the *élite* of the city, will be present on the occasion. We understand that it is contemplated by the members, who are, mostly, wealthy merchants, to build a splendid edifice, creditable to the cause of Judaism, and to the reputation of their minister.

New Haven.—We have just heard that a splendid testimonial is to be forwarded to the Rev. S. M. Isaacs, of New York, by the professors of Yale College, in approbation of a lecture he delivered before their institute, on the present condition of the Jews.

Palestine.—Dreadful Famine in Jerusalem.—The following extract from a private letter, we copy from the "Faithful Watchman of Zion."

Jerusalem, Friday, 20th Kislev, 5606.

The Lord be thanked, who in His great mercy has helped us so far, that, for more than a year, we have been permitted to devote ourselves, in this Holy City, to the study of, and service in, the Law of God; and to be able to offer up our prayers on the devoted spot of the western wall of the sacred temple; to pray on the sepulchre of our mother, Rachel (which is about two hours' distance hence); on the sepulchre of the prophet Samuel, who, with his father and mother, is buried in a cave at Ramah (four hours' distance hence); on the sepulchres of the prophets Haggai, Zechariah, and Malachi, who are buried in the burial ground near this city; to pray on the sepulchre of the seventy Sanhedrim; on that of Simeon the Just, with his son; of Calba Sebua, and many other saints and learned, who are buried in this town and the vicinity. At various periods of the year, we join in prayer on the tombs of these saints in numerous assemblies; and as we see it all now in its destruction, so do we hope once to behold it in its former glory and splendour.

The Lord be thanked, for the congregation of the Holy City are numerous; that of the Portuguese Jews numbers two thousand fathers of families; that of the Ashkenasim (Germans), three hundred. The buildings generally consist of firm stone houses, with court yards; there are yet to be found many buildings from the period of the second temple, which are, however, in the possession of non-Israelites. The city is a fortress, with high walls and lofty gates; and is yet the finest of all the towns in the country. On the spot where the holy temple stood, stands now a mosque. The Ashkenasim are entirely free from contributions. We also possess a Jewish Vice-consul, in the person of the celebrated Rabbi, Isaiah Burdaki, who watches our interests, in the name of the Sublime Porte and Austria. The greatest part of those who migrated to this place have not come for the sake of trade, but for study and prayer. Hence the great difficulty in obtaining a livelihood, which we derive from the donations sent from abroad, and which are distributed among the individuals here; more especially in this year, which, alas! is a year of scarcity and famine, having had, in the last season, very little rain, but much vermin. This dearth has caused the grain so to rise, that a measure of wheat, which we bought last year at six silver groschen (sevenpence), now costs a dollar (three shillings).

Monday, 7th Zebeth.

I have no other news to add to-day, than that we kept, in Kislev last, three fasts (ב׳ה׳ב). All of us—men and women, the young and the aged—rose at midnight, to invoke the divine forgiveness (סליחות), in the course of which (previous to ויעבור) we frequently sounded the Shophar, on account of sad news which reached us from Europe [no doubt alluding to Russia]. On the first Monday, we read prayers near the כותל מערבי (western wall of the late temple); on the Thursday, on the בית הקברות (burial ground); and on the second Monday, on the tomb of our mother Rachel. The famine is dreadfully increasing, with great scarcity of water; so that every individual has to lay out, every week, three Polish florins (1*s.* 6*d.*) for water. Since חנוכה (feast of dedication) it has rained a little, but the famine has not abated.

Another letter from Jerusalem, by the celebrated Rabbi, "Rishon Lezion," dated 17th Zebeth, 5606, gives a still more heart-rending picture of the distress caused by the famine. We give the following extract from the Hebrew:—

Do ye not know, and have ye not heard, that we are in great distress, as the famine is heavy in the land, like unto which there has not been for many years; and there is no bread in all the land. Children cry for bread in the streets, and mothers run about in despair, for not being able to satisfy them. They have already sold their garments from their backs to buy food. The people have risen in great cry, and asked the Jewish authorities for food; so that the latter have been compelled to contract a loan for 80,000 Polish florins (£2,000) to purchase wheat, wherever it may be found, to have mercy with the inhabitants of the city, and to keep them alive during this famine. They are now distributing wheat and rice twice a week, which prevents many from starving. Peradventure the Lord may have compassion upon us, and inspire the hearts of our European brethren with a spirit of grace and mercy, to have compassion upon us, to assist and relieve us in our distress.

Amsterdam, Feb. 8th.—With much pain we report the loss of the generally esteemed Dr. Samuel Boas, Knight of the order of the Lion of the Netherlands, and Councillor to the Provincial Court of North Holland. The deceased was well known in Jewish circles, by his confirmation of Rabbi H. Lehren's accounts, in reference to the contributions for Palestine; and was likewise respected by the Christian community, who elected him to fill many posts of honour.—*Orient.*

Hamburg.—*The Russian and Polish Jews.*—A Committee has been formed here for the purpose of providing for the Russian and Polish Refugees who may come hither. The Committee will also exert themselves to ameliorate the condition of those who yet labour under oppression. Mr. Edward Cohen has given the first impulse to this stir in his periodical, "Der Jude" (The Jew), and he is entitled to the honour of having originated so laudable an object, which has our best wishes for its success.

The Commission of the New Temple here intend to establish a School for religious education. The instruction is to be gratuitous, and take place on Sunday and Wednesday.—*The Orient.*

Luxembourg, 23rd February.—M. Samson Godcheaux, Cloth Manufacturer at Schleifmühl, an hour's distance hence, who has hitherto been First Warden of the Congregation of Sandweiler, &c., has been appointed Burgomaster by the Royal Grand Duke, according to the law passed in February 1843.—*Allgemeine Zeit. des Judenth.*

Munich, 15th February.—The petition of the Electorate Deputies, for the removal of the Decree of Napoleon against the Jews, has been echoed in the Electorate; as the organs of twenty-seven Communities, in which the greatest number of Israelites reside, have formally supported the petition. A few days since, the Communities of Jugenheim, Bergzabern, and Billingheim, made strong representations in favour of their Israelitish Brethren. —*Ibid.*

Religious Persecution in Russia.—The *Journal des Debats* publishes a letter from St. Petersburgh, of the 22nd ultimo, which states, that the Emperor had commanded that all foreign Jews, even those of Poland, who are at present in Russia, should quit the Russian territory within three months, should they even be established and possess landed property in the country. In future, no foreign Israelite is to be permitted to reside in Russia, without a special permission of the government.—*Sunday Times.*

Berlin Jewish Reform Association.—(*From our own Correspondent*).—There are great doings in our Jewish community here. "The Lord has sent a famine in the land—not a famine of bread nor a thirst for water—but of hearing the words of the Lord," as the shepherd Amos prophesied. Sachs is delivering discourses on the Jewish Literature, Stern on the Jewish religion—what can we require more! Both these lectures are attended, listened to, criticized, and, you will say—forgotten. But, no, we feel their salutary influence now, as nourishment for the spirit and as refreshing the heart, and thus "the word of the Lord does not return unto Him void." The divine worship in the Synagogue is also well attended. Pity that Dr. Sachs does not preach every Sabbath, and that the congregation does not engage two lecturers, as we perceive that a sermon is, after all, a most essential part of public worship, in an enlightened community, and we may justly say with the talmudist—גדול תלמוד שמביא לידי מעשה, "important is the exposition of the law, for it is exposition which leads to its practice." [To my former report of the proceedings of the association I have to add the melancholy news, that the unfortunate idea has possessed them to defer the Divine service from the Sabbath to the Sunday. This indefensible innovation is loudly and justly condemned by every thinking man in the community.

MISCELLANEOUS.

West London Synagogue of British Jews.—We have been requested by the Wardens of the Synagogue to insert the following observations.

"The Wardens of the West London Synagogue of British Jews having learnt that the appeal recently published by the congregation has, in some quarters, been misunderstood, as to one important point, think it right to supply the following brief explanation :—The appeal having vindicated the prayer book of the West London Synagogue, but not having re-stated or justified the views respecting the Tradition, or 'Oral Law,' as set forth by the Rev. Mr. Marks, in the discourse delivered by him on the opening of the Synagogue, it seems to have been inferred, that the congregation intend to depart from those views. Now, nothing can be further from the fact. The simple reason why the congregation have justified their prayer book, and have not justified Mr. Marks' opening discourse, is that the former, and not the latter, was condemned by the Rev. Dr. Hirschell, in the 'Caution,' which has formed the basis of Dr. Adler's late proceedings ; and most assuredly, not that the slightest idea is entertained by the congregation of abandoning the opinions respecting the Tradition, or Oral Law, or any other of the views expressed by their minister, in the consecration sermon."

חברת עוזר דלים

Liverpool Jews' Mendicity Society.—It affords us great satisfaction in being enabled to report the proceedings of the first general meeting of the above highly valuable Institution, which was held on Sunday, March 1st, for the purpose of receiving the address of the Provisional Committee, and confirming the laws framed for the government of the Society. Mr. Henry Daniels having been called to the chair, he briefly stated the objects for which the meeting had been convened, and concluded by calling upon Mr. M. Wolfe to read the address of the Provisional Committee, which sets forth their exertions in obtaining subscriptions towards the contemplated objects (which we understand amount to upwards of £250), and expresses the hope, that if, by inadvertence, they have omitted to solicit the support of any resident Member of our Community, such persons will voluntarily afford their aid ; at the same time reminding all not contributing, of the propriety and necessity of at once doing so.

The Address having been read and adopted, the laws were then put, *seriatim*, from the chair : which, after undergoing some slight modifications, were unanimously confirmed.

The following gentlemen were then unanimously elected members of the Board of Management of the Society for the present year :—*President*, Mr. H. Daniels ; *Treasurer*, Mr. E. I. Mozley ; *Secretary*, Mr. M. Wolfe ; *Committee*, Messrs. B. L. Joseph, E. S. Yates, H. Hiams, A. Abraham, I. Schwersensky, S. H. Samuel, and the Wardens and Treasurers, for the time being, of both congregations.

Unanimous votes of thanks having been given to the Provisional Committee, for their indefatigable exertions in forwarding the establishment of this Institution, and to the chairman, for his able and impartial conduct in the chair, the meeting was dissolved.

We have thus witnessed the establishment of a Society whose object is the suppression of mendicity, combined with the more effectual relief of the casual poor of the Hebrew faith ; and which is calculated to prove highly beneficial to the interests and well-being of society, inasmuch as it will tend materially to effect the amelioration of the condition of our poorer brethren, by removing those inclined to industrial pursuits from the sphere in which they move : in order that they may, by their individual exertions, elevate themselves amongst mankind, and become useful members of society.—*From our own Correspondent.*

Jews' and General Literary and Scientific Institution.—We direct attention to our advertising columns in reference to the Concert at Sussex Hall, in aid of the Library Fund. A few gentlemen connected with the Institution advanced the funds necessary to furnish the Library, and as they can only be reimbursed from the profits arising from these Concerts, we hope that the public will respond to the call of the Committee. Judging from the eminent *artistes* engaged, we anticipate an intellectual treat.

Funeral of the late Jacob James Hart, Esq.—After the preliminary ceremonials, according to the Jewish rites, had been performed at the house of Mr. Glitsenstein, in Mansell-street, the corpse was, in conformity with the wish of the deceased, taken down to Penzance, where the funeral took place, Mr. J. Glitsenstein, and Mr. I. Symons, of Plymouth, both brothers-in-law of the deceased, attending as chief mourners. To manifest their respect for the deceased, the various officers of the Synagogue, and the principal Jews and Christians of the town and neighbourhood, followed him to his last resting-place.

Widows' Friendly Society.—In accordance with a resolution passed at the last General Meeting of the Widows' Friendly Society, a deputation waited on the Rev. Dr. Adler, on Sunday last, with an address to solicit the honor of his becoming a patron of that charity. The Chief Rabbi, having received the deputation and heard the address, kindly expressed the interest he took in this charity and the pleasure he felt in becoming its patron.

Israelites in Christian Workhouses.—We are happy to learn that our appeal for the above case has been responded to. Through the influence of the Rev. Dr. Adler, arrangements are in progress by which the party related to a late Reader of the Great Synagogue will be withdrawn from the Whitechapel workhouse, and placed in the Widows' Home, 22, Mitre Street, Aldgate. Mr. Samuel Solomon is also interesting himself in the matter of thirteen persons similarly situated.

Jews' and General Literary and Scientific Institution.—Mr. Buckingham closed, on Wednesday evening last, a course of Lectures on the United States of America, which were deservedly numerously and respectably attended. There was also present as a visitor on this occasion, a Bulgarian prince, Alexander Stoilowitch Bey-oglou, who is on a mission to this country to adopt means for introducing the blessings of education among his oppressed countrymen. The prince was introduced to the Institution by the Rev. Mr. Larking and J. M. Murray, Esq. At the close of the lecture the prince was escorted over the Institution by the President and Vice-President, H. De Castro and I. L. Miers, Esqrs., and, previous to his departure, expressed in the French language his high gratification with all he had witnessed that evening.

We beg to acknowledge the receipt of 10s. from Mr. Lawrence Phillips for the case of distress which appeared in this Journal under the head of "Gratuitous Advertisement."

Board of Deputies.—The advocates of civil and religious liberty will be glad to hear that Mr. David Salomons has been appointed *ad interim* President of the Board of Deputies in the absence of Sir Moses Montefiore, now on a mission to Russia. The indefatigable exertions made by Mr. Salomons to remove the civil disabilities of the Jews lead us to hope that he may now exercise his influence and talent in removing the disabilities under which a body of his co-religionists, the members of the West London Synagogue of British Jews, are now labouring.

THE EXCOMMUNICATION AND ITS DEFENDERS.

It is just one fortnight since the "Lady of the Voice" laid the flattering unction to her soul, that she had "a humorous vein," the sluices of which some "ingenious article" of ours had induced her to open upon us,—to drown us, without mercy, in a cataclysm of her wit. But alas for the horrors of decrepitude! The veins that were to flow, are withered; the humours that were to spout, are found to lack the vital sap—and once more, "Lady Voice" has experienced the sad lesson, that like so many other games, that of being witty is sheer "up" with her. Henceforth, "humbug" must be her last, her only, her bankrupt's resource. Accordingly, she now disdains wit; she votes it "vulgar;" she affects to look down, with no slight contempt, on the "London Charivari"—no doubt, for having furnished the world, in Mrs. Caudle, with so striking a type of the whole sisterhood, of which "Lady Voice" is a most distinguished member; in short, the grapes are exceedingly sour to the Lady's palate. But if the "Voice" has foresworn to be witty, she cannot refrain from being funny. The "Voice" talks of "dismissing the Chronicle!" Of course, she would be glad to do so; so would any wretch at the pillory be happy to "dismiss" the vulgar officer of justice, whose interference incommodes the culprit's "position." No, no, the "Chronicle" will, in good time, dismiss the "Voice;" but first the "Chronicle" must go through the disagreeable duty of laying bare the practices of the ragged object in the pillory, so that the world may be satisfied that the "Chronicle" does not lay on the scourge without a cause.

That "the Voice" wantonly dragged us into this controversy with her; that she was mad enough to insult us, without having received from us any offence; that she attempted to cast a suspicion upon our veracity, and endeavoured to raise a prejudice against us, by insinuating that we were at the nod of the "Secession," are so many facts, to be ascertained by the mere inspection of our Number 9, in which the name and the "position" of "Lady Voice" are not even mentioned; and by the silly and ill-meant remarks upon that article, in number 121 of that Lady's journal. That we did not like to have our veracity and our motives to be impugned by a quidnunc, whose motives any one, with a sound sensorium, may smell a mile off, and whose "facts" we knew to be old women's fabrications, will be found natural enough: we applied the scourge, and whipped out of "the Voice" a confession of having mis-stated her "facts," whereas *we* have from first to last maintained, as we shall ever maintain, every iota of our statements; nor need *we* flinch a line from the argumentative position, which, from the beginning, we have assumed, in our reports on this disagreeable affair. Again, after a somnambulistic torpor of three weeks' duration, in the course of which, she imaginarily moved in some high and mighty society, where, to talk of the "Jewish Chronicle" would have been *infra dig.* "the Lady" recovered sufficient breath to bespatter us anew in her Number 123, with a volley of abuse, all tending to mystify the "dear public" on the subject of the "facts," connected with the case of Miss Angel. Determined to demesmerize "the Lady," and to make her talk like a person in the waking state, of what she pretended to have in hand, we recapitulated, in our last number, all the statements which, in our previous issues, we had made *sparsim*; and, scourge in hand, we urged upon "Lady Voice" the necessity to favour the world with her reasons for suspecting the truth of these data, with the soundness or unsoundness of which the justice of our condemnation of Dr. Adler's proceedings against the Burton-Street Synagogue must stand or fall.

The medicine has worked: and we have now the satisfaction of reproducing the very Confession of her miserable case, penned by or for "Lady Voice,"—as a fit label to be attached, in the good old fashion, to the pillory in which that moral personage stands exhibited before the public. That, after so complete a manifestation of her misconduct towards us, "the Voice" can one moment longer refuse to go down on her knees and to exclaim, smiting her sinful bosom—*fili peccavi!*—can only be accounted for by the incorrigible perverseness of the hardened sinner.

Here is her self-condemnation in her own words, in response to our categorical summons:

1. Says "the Voice." "We grant that the Chief Rabbi has seen fit to impose a test of Conformity with Judaism as taught in, and recognised by, the Synagogues of whose religious interests he is the invested guardian:—such test being offered to a candidate for admission into one of those Synagogues."

If "the Voice" pretend that such a test has heretofore, down to the case of Jane Angel, been imposed on any candidate offering to enter a Jewish *Community*, by any Synagogue in the world—she attempts to pass off an untruth: if she pretend, on the contrary, that Dr. Adler is determined to enforce, henceforward, the signature of such a test on all new Congregants to a Jewish Synagogue, then we are borne out in our censure of Dr. Adler for having invented a penal "innovation."

2. Says "the Voice":—"We hold that, if marriage be indeed a religious rite, then it was no 'innovation' of the present Chief Rabbi, when appealed to in his executive capacity, to apply the 'declaration' of his predecessor (that persons in the position of the Burton-street Congregation 'cannot be permitted to have any communication with us Israelites in any religious rite or sacred act') to the case of Jane Angel."

We politely request "Lady Voice" to state, who "appealed to Dr. Adler to apply the 'declaration' of his predecessor to the case of Jane Angel?" The wrangling woman, to get out of one awkward position, here plunges into one considerably more pinching: she starts a new "fabrication," in the shape of a "fact:" let her remember that no body appealed to Dr. Adler, in his executive capacity, for any such application; the only persons that applied to him were, as far as the public is aware, Jane Angel and her betrothed, and these surely did not appeal to him for the *application of penal tests and abjurations*. At the same time, it ought to be noticed that the interpretation of the late Rabbi's "declaration" set forth by "the Voice," as directly including *persons in the position of the Burton-street Congregation* among those who "cannot be permitted to have any communion with us Israelites in any religious rite or sacred act," is due to the charitableness of "Lady Voice," but it does not at all lie in the sense of the "declaration" issued by Dr. Hirschell. Of this, "the Lady" in the pillory is fully conscious, as is apparent from the manner in which she places her inverted commas, when quoting the words of that "declaration."

3. Says "the Voice":—"We maintain that, if the Chief Rabbi did not, when first applied to, interpose any difficulty to the authorisation of Jane Angel's marriage, the fair inference is, that he would have preferred to give his license unconditionally, but that he, nevertheless, on reconsideration, found it his duty to impose a test, one, moreover, which was eventually taken to the satisfaction of the Beth-Din, and the injury of no one."

This "fact," then, that the Chief Rabbi changed his mind from a conciliatory bearing to an aggravation of rigour, is fully admitted *now* by "the Voice," though the same veracious "Lady" took great care not to let this important circumstance ooze out to the public when she undertook to set the world right on this subject. But here we have the avowal; and as the nature of the "declaration" did not change from one interview between Dr. Adler and Jane Angel to the next, the addition of the penal "test" is a plain "innovation" upon the severity of the "declaration." As to the question of "injury," "the Voice" cannot, surely, constitute herself a judge of that, but those against whom the rigorous measure is directed; and they have spoken plainly enough.

4. Says "the Voice":—"We admit that the Voice of Jacob had not previously construed either the 'declaration' or the 'caution' to involve a 'Cherem,' even in the modified extent now ruled. But in making this admission, and accepting the secession tribute to the uniform moderation of our own views and wishes throughout these lamented differences, we are bound to confess that our wish had been father to our thought, and that

we must nevertheless bow deferentially to the *ex cathedra* judgment, though we deplore it."

Would not our readers be very much obliged, along with us, to the "Voice," for the small change of that magnificently pathetic concluding sentence? What does "the Lady" deplore? Is it the "ex cathedra judgment," or, that she must "bow to it deferentially"? But, what "the Lady" ought heartily to deplore, without any ambiguity at all about it, is the barefacedness with which she dares to pass off her "thoughts" as the offspring of her *convictions;* knowing as she does, and none better than she (we say, advisedly, *better,* for *we* know it fully *as well* as she), that they are the genuine offspring of her corrupt *wishes!* When she fancied to derive a momentary advantage, from donning the cap of liberalism, though still in the interest of persecution, she did not scruple to father her "thoughts" upon her "*conviction,*" just as we shall have to learn at some future period, when she will again work herself into the pillory, that her present "thoughts" on "*ex cathedra* judgments," and other ultramontane mummery, are the genuine offspring of her "wishes," *pro. tem.* Certainly, "Lady Voice" is a nice person to talk of character, gentility, "position," and all that sort of thing! To the next,—

5. This point turns upon the question, of whether or not the late Chief Rabbi, knowingly and deliberately, sanctioned an intermarriage in a prior case, precisely similar to that of Jane Angel, without imposing any test. This is almost wholly a question of evidence: and here we are at a disadvantage; for instead of the witnesses named being indifferent to the issue, and examined in open court, they happen to be wholly under the influence of the Rev. Mr. Marks himself; and their examination, moreover, is put forward, *ex parte.* Now we have no party to instruct or prompt us in our defence of constituted authority; while it is evidently far otherwise in regard to the charges libelled against the responsible administration: meanwhile, therefore, and until some competent tribunal shall afford an opportunity to sift the evidence of Mr. Marks's witnesses, we claim to be excused for not withdrawing confidence from our own informants.

The conscientious "Voice" began her querulous contradictions on this point, with denying altogether the occurrence of an intermarriage under Dr. H. (number 121). She was fain to confess though on cross-examination, that our statement was a "fact;" but then she cavilled at the uniformity of the two cases (number 123); again we applied the lash, and behold, now the question is narrowed to the point, of "whether or not the Chief Rabbi, knowingly and deliberately, sanctioned an intermarriage in a prior case, similar to that of Jane Angel, without imposing any test soever." What are the "thoughts" of "Lady Voice" on this narrowed point? She has no evidence to offer. Still she snarls, still she throws out invectives, against those who *have* evidence, full evidence to offer in corroboration of the statement originally made by the "Jewish Chronicle." "Lady Voice" may think as she pleases of the trustworthiness of our witnesses: every body knows, from her own confessions under the pillory, the exact value of her "thoughts,"

Her "informants" are, undoubtedly, very fine people; but, if their knowledge of the case were worth naming, would not this have been the time for producing their evidence, instead of slandering a number of respectable people ready to make good their depositions in the ears and before the eyes of the very Bethdin, whose members, still living among us, were actors in the event which is discussed? The discretion of her Ladyship's informants who prefer to remain behind the scenes is, however, under the circumstances, very praiseworthy.

Now we dismiss "the Voice," and bid her run. Let her be particularly careful, on pain of pillory, to abstain henceforth from advancing "facts" which she cannot properly substantiate; from contradicting statements which she cannot in any way disprove; and, especially, from distilling nauseous "thoughts" out of deleterious "wishes." We have our eyes on her. She will also do well to drop the "cant" about some mythical "proprietor" of so shadowy a "property" as "the Voice:" we know just nothing at all of that mythological person, and we are content to abide in our ignorance.

NOTICE TO CORRESPONDENTS.

"I. S., Goodman's Fields," is respectfully informed, that experience has taught us the necessity of not deviating, in any case whatever, from the rule of requiring every communication to be confidentially authenticated.

Received, first number of the "European Witness and Ensign to the Nations;" also the first number of the "Cup of Salvation," which will be noticed in our next.

We thank Mr. J. Newton for his pamphlet, entitled "Plan of a Philanthropic Institution for Emigration."

THE LATE PROFESSOR HURWITZ'S HEBREW LIBRARY.

MESSRS. EVANS, No. 106. New Bond-street, have received instructions from the Executors, to dispose of, by AUCTION, on Monday, March 23rd, THE LIBRARY OF HEBREW AND BIBLICAL LITERATURE, of the late H. HURWITZ, Esq., Professor of Hebrew at University College, London. Catalogues will be delivered, upon application, (if by letter, post paid) to Messrs. Evans, New Bond-Street.

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The 4th Anniversary Ball will take place on Wednesday, the 22d April, 1846, at Willis's Rooms, King-street, St. James.

Stewards.
The Right Hon. the Lord Mayor.

Baron Lionel de Rothschild,
Baron Anthony de Rothschild.
Baron Meyer de Rothschild.
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THE Anniversary Dinner, in aid of the Funds of this Institution, will take place on Thursday, 26th of March 1846, at the London Tavern Bishopsgate Street.

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כוס ישועות

MONTHLY JEWISH ORTHODOX MAGAZINE.

EDITED by the Rev. D. M. Isaacs, and Mr. M. Samuel, of Liverpool. The first Number of the above work may now be had of Mr. S. Solomon, 2, Bevis Marks.

Just Published, Nos. 1 and 2 of the

שערי מזרח GATES OF THE EAST.

BEING a Journal published at Smyrna every fortnight; containing accounts of events passing in the East, and in Palestine in particular, also of the state of the Jews in Turkey and other Eastern countries; and an exact mercantile report of the imports and exports in and from Smyrna and Constantinople, is furnished in every number of the Journal.

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ברשות הגאון אב׳ד נר״ו

By permission of the Reverend Dr. Adler.

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RESPECTFULLY informs the Jewish public in general, that he has on sale for פסח (Passover) and all the year, כשר Red Hermitage, also Gold Colour Moselle wine, Rum and Shrub of very superior quality, on the most reasonable terms. Country orders executed with dispatch.

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JEWISH NATIONAL FRIENDLY ASSOCIATION,

for the manufacture of Passover Bread, enrolled pursuant to Act of Parliament.

THE President and Committee of the above Society tender their sincere thanks to their numerous supporters, and regret that an advance of 18s. per sack in the price of Flour, compels them to fix the price of Passover Bread for the ensuing Festival, at $5\frac{1}{4}$ per lb. for the best quality, and $4\frac{3}{4}$ for the second ditto, Perelatoes, &c., 1s. 6d. per lb., but they flatter themselves that this advanced price is considerably less than it would have been, but for the exertions of this Society, and which they trust will be deemed a sufficient claim to secure for them the continued and increasing patronage of their fellow brethren. They also, with a view of accommodating their friends resident in the country, undertake to forward (enclosed with their Passover Bread), their orders for Grocery, Spirits, &c., at the prices charged for them by the respective Tradesmen, and such orders to be forwarded to the office, 41, Great Prescott-street, on or before the 3rd of April.

By Order—M. HART, Sec.

ברשות הגאון אב״ד נר״ו

By permission of the Rev. Dr. N. M. Adler.

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JEWS' AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION,

Sussex Hall, Leadenhall Street.

THE COMMITTEE beg respectfully to acquaint the Members, Subscribers, and the Public, that a GRAND CONCERT (in aid of the Library Fund) will take place on Monday Evening, March 30th, 1846; for which occasion the following *eminent Artistes* have been engaged:—Vocalists, Miss Lucombe, Miss S. Hobbs, Miss Dolby; Mr. Harrison (of the T. R., Drury Lane); Mr. H. Phillips; Mr. John Parry. Instrumentalists, Mr. Cohan, Pianoforte; Mr. Carte, Flute; Mr. Viotti Collins, Violin. Conductor, Mr. Louis Leo

Tickets.—Pit or Balcony, 2s. 6d.; Reserved Seats, 3s. 6d.; Stage Seats, 4s.; to be had of Mrs. Joel, Fore-Street, the Committee, and at the Library of the Institution.

SUSSEX HALL, LEADENHALL-STREET.

MR. P. EZEKIEL has the honor to announce to his Pupils and the Public, that his Grand Concert will take place on Tuesday, March 24th, 1846. Vocalists:—Miss Dolby, Mrs. G. A. Cooper, Mrs. Levick, Miss Tweeddale, and Miss Luigi, Mr. Henry Russell, Mr. G. A. Cooper, and Mr. John Parry. Piano Forte—Mr. P. Ezekiel. Kirkman & Son's Fondo Grand Piano Forte will be used on this occasion. Conductor—Mr. Maurice Davies.

To commence at Eight o'Clock. Tickets of Admission to the body of the Hall and Balcony, 1s. 6d. Reserved Seats, 2s. Stage Seats, 3s. Double Tickets to the Balcony and Hall, 2s. 6d., to be had of P. Ezekiel, 1, Little Alie-street, Goodman's Fields, at the Library of the Institution, and of all the principal Music Sellers.

REQUIRED IMMEDIATELY, a Money Partner, of true Scripture principles, Israelite or Christian, who can advance from £1,000. to £5,000., to purchase Land, and build an *Edifice*, in Birmingham; to be called the "Millenium Sanctuary." Also to print and publish three large Works, on *Theology*, about two thousand pages. Surgery, and Medical Reformed Practice, quite *new* in Europe, and highly patronised by the *chief Physicians and Sovereigns of Eight enlightened Nations*, two thousand pages: and "*The Minstrel of Jordan's Lawns*;" in Rhyme, two thousand pages.

Address, post-free, to Caleb C. Portman, 2, Princes Row, Howe Street, Birmingham; Editor of "The European Witness and Ensign for the Nations," &c., &c.

THE MISSES ALEXANDER beg respectfully to inform the Jewish Public, that, to obviate a long felt inconvenience, they have been induced to take those commodious premises, situate Nos. 10 and 11, corner of Bedford Street and Chandos Street, for the purpose of accommodating members of the Jewish persuasion with Board and Lodging, combining comfort and economy. There is also good accommodation for two or three Parlour Boarders, Ladies or Gentlemen. Application by post, for Board or Lodging, will meet with immediate attention.

DANCING.

MISS ISAACS has the honour of announcing to the Nobility, Gentry, and the Public, that she has acquired from Mons. E. Coulon (who has just returned from *Paris*), *two new Dances for the present season*, the Redowa Waltz, and a New Mazurka Quadrille, which are now making as great an *éclat* in *Paris*, as the Polka did when first introduced.

Miss I. also continues to give instruction in La Polka, Valse La Cellarius, and every department of fashionable Dancing, combined with strict attention to the Figure, Walking, and general Deportment.

Private lessons at any hour of the day at Miss I.'s residence, 22, Bury Street, Leadenhall Street. Juvenile Academy, Monday and Wednesday, 4 o'Clock. Schools and Families attended, in and out of town.

Articled Pupils taken for the Stage.

The Rooms may be engaged for Weddings or Parties.

DANCING ACADEMY, 48, GREAT PRESCOTT STREET.

MISS LIPMAN (pupil of Mdme. Soutten) begs to inform her Friends and the Public, that in addition to the Dances mentioned in her former announcement,—viz., Polka, Cellarius, Mazurka, Quadrille, and Tarantella à la Napolitaine, she has commenced to instruct her Classes in "le Valse de Redowa," and two new Spanish "Contre Dances," as danced at the Ball lately given by the society of Dancers, and Teachers of Dancing. Every attention paid to render the deportment of the pupils easy and graceful.

Miss L. continues to give Lessons to adult pupils, either at her Academy, or their Residences.

March 17th, 1846.

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 5, West-street, Finsbury-circus, and published by W. Brittain, 11, Paternoster-row, and may be had of I. Valentine, at the Jewish Chronicle Office, 132, Houndsditch, in the city of London: also of Godfrey Levi, 17, Brownlow Hill, Liverpool; Whitmore, Bookseller, Market Street, Manchester; P. Silverstein, 32, New Inkleys, Birmingham; J. and J. J. Deighton (Agents to the University), Cambridge; William Grant, 5, Castle Square, Brighton; William Alexander, Yarmouth; Moses Joel, 19, North Richmond Street, Edinburgh; Mrs. Catherine Davidson, 20, Anglesea Street, Dublin; and all Booksellers in the United Kingdom. The Herold'sche Buchhandlung, Hamburg, agent for Germany. Mr. R. I. De Cordova, 66, West Harbour Street, Kingston, Agent for Jamaica.
Friday, March 20, 1846.